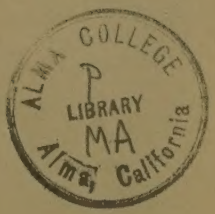
Missionary academia study




# The Missionary Academia

## DOGMATIC MISSIOLOGY

Rev. Joseph Jerome Connor, S.J., M.A.

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THE SOCIETY FOR THE PROPAGATION OF THE FAITH
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# *Foreword*

The National Office of the Society for the Propagation of the Faith opens the series of mission subjects in the Major Seminaries of the United States with a study of Dogmatic Missiology.

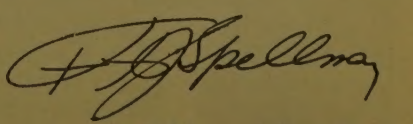
Realizing the need of our future priests to understand the teaching of the Church concerning her missionary work, the Episcopal Committee of the Society for the Propagation of the Faith at a meeting in Washington, in November, 1942, approved the proposal of the National Board of the Society to establish Missionary Academia Units in our Major Seminaries and to supply the seminaries with a series of mission studies.

This is in keeping with the wishes of the Holy See. In a letter addressed to the International Secretariat of the Missionary Union of the Clergy, dated February 22, 1943, His Eminence, Cardinal Pizzardo, Cardinal Prefect of the Sacred Congregation of Seminaries and Universities, promised his support to the Missionary Union and encouraged its work of promoting the formation of a missionary spirit in seminarians.

The Society for the Propagation of the Faith has secured the help of the country's best scholars in preparing the mission studies for the Academia activities. From the list of subjects as printed in this booklet, one will readily realize the valuable and practical information which is made available to all who are interested in the missions.

My recent visit to many of our Catholic foreign missions has convinced me that our faithful are not fully aware of the work throughout the world being done by our heroic missionaries, nor do we appreciate completely how much they need our prayers and alms.

I hope that our rectors, faculty Mission Moderators and students in our Major Seminaries with the approval of their Most Reverend Ordinaries, will cooperate in this effort to increase zeal for the missions.



Archbishop of New York

Rev. Joseph Jerome Connor, S.J., was born in Cambridge Massachusetts, July 6, 1911. He was graduated from Boston College where he received his Bachelor of Arts degree in 1932. He entered the Society of Jesus in Shadowbrook, Massachusetts, in the Fall of that year, and there he made his Novitiate and classical studies. From 1935 to 1937 he pursued his philosophical and scientific studies at Weston College, Weston, Massachusetts. In 1937 he received his Master's degree from Boston College. The following two years he spent as Professor of History at Holy Cross College, Worcester. He pursued his theological studies at Weston College. He was ordained in June, 1942.

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The study outline has been formulated by the Rev. Peter L. Blake, M.A., a priest of the Archdiocese of New York, and a member of the faculty of the School of Education, Fordham University, New York City.

* * *

*The authors of the various studies of the Missionary Academia express their own views which are necessarily independent of the National Council of The Society for the Propagation of the Faith.*

# DOGMATIC MISSIOLOGY

Rev. Joseph J. Connor, S.J.

## *I. Introduction: Theology and Missiology*

### *A. Theology, a Plan of Christian Life*

Christian theology is not a closet theology. It is designed to be concretized in the life of a visible, three-dimensional Church. In fact Christianity *is* life ("I have come to give life," said Christ), the Christian Church is a living organism, and consequently Christian theology is a reasoned and scientific, but essentially dynamic plan of that organic life.

Furthermore, the living Church, which the theologian pictures, is a highly integrated organism—its parts all interrelated by extraordinarily intimate ties, its activities all, in some sense, actions of the whole organism. The theological portrait of this Church is also a closely unified system. Hence if we attempt a scientific study of any given ecclesiastical activity (in our case, the missions), we must expect to find its ultimate *raison d'être* always directly traceable back into the basic corpus of Christian theology.

These facts are of course commonplaces to every theological student. But the normal exigencies of mass-education usually preclude their realization in any detail. The systematic presentation of theology in a seminary course demands that the great master-plan be dissected in a number of separate fragments to be examined piecemeal by the student. This procedure is inevitable; yet it is to be feared that in the process the student may risk losing his vision of the whole, and his study of the living Church assume the proportions of an autopsy. In this event we lose sight of the energies which pulse through the Mystical Body,

giving meaning to its members and urgency to its numberless and restless activities.

### *B. Need of a Missiology*

Such a myopic vision of the Church's activities is particularly likely in the case of the missions. That missions are an essential "property" of the Church (at least in her present status), that this property makes of necessity for the missionary urge, and that this urgency must communicate itself in the form of a solemn obligation upon all members of the Church—these truths are so imperfectly perceived by the laity of twentieth century America that we may well ask whether they occupy an integral role in our own theological training. It cannot be said that the theological manuals help very much in implementing our realizations here. If the missionary growth of the church is mentioned at all in our text-books it is generally tucked away into a comparatively irrelevant scholion. In fact the student can search in vain through the nine volumes of so representative a work as Pesch's "Praelectiones Dogmaticae" without finding, in Père Charles' words, "a page and, *a fortiori,* a thesis concerning missionary work of the Church." Our theological writers, notes Père Charles (after pointing out deficiencies even in the great *"Dictionaire Theólogique"*), "speak of the *mirabilis propagatio Christianismi* as a thing of the past and make an apologetic argument out of it."[1]

The reasons for this situation are many and just. Perhaps the primary cause has been the absorption of Christian energies in the gigantic apologetic task of the last four centuries and the consequent limitation of theological vision to the horizon of the European disputes. At any rate there is an obvious present-day need of a missiology. It is a young science; in fact the word itself is of recent coinage.[2] But Chairs in missiology were comparatively common in European Catholic universities before the war. If we may expect America to be more global-minded in the post-war years, we can also expect the American Church to assume a heavier share of the mission work which

[1] *Missiologie,* I, 78.
[2] It is interesting to note that the word *missiologie* was rejected by the *Académie Française* in 1928 as a barbarism not likely to endure. Cf. *Dossiers,* I, 14.

has been so valiantly carried on by the Churches of Europe—Churches which will be much poorer in men and money after the war. It is imperative therefore that our theological students be intimately aware of the *rationale* of global missionary activity and its relation to the total structure of Christian theology.

* * *

## *II. Dogmatic Basis of Missiology*

### *A. Missions Not a Corollary of Religion*

We must note, at the outset of our enquiry, that the missionary idea is not a sort of corollary, which follows automatically on the existence of a religious organization. Religion, as such, does not necessarily imply missions. No religion, other than Christianity, has the obligation of world-extension: and indeed most other religions, being aware of this fact, do not proselytize. The sharp divergence between the Jewish and Christian dispensations on this score is very clearly evidenced in the experience of St. Paul, who narrowly escaped death when the Jews learned of his preaching to the Gentiles.[3] The pagan religious systems of the Orient do not proselytize, or at least only locally and under the impact of competition from rival religions.[4] Islam alone of the great non-Christian religions is still growing today; but being totally non-existent in the Western Hemisphere and Japan, it can scarcely be called a global religion. As for the Protestant missions, it is well to observe that missionary endeavor was completely alien to the mind of the founders of Protestantism,[5] and Protestant missiology today involves some very curious anomalies, as we shall later observe.[6] We are forced, therefore, to conclude that there is some dynamic element inherent in and peculiar to the Catholic Church demanding its extension until it becomes co-terminous with the earth.

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[3] *Acts* 21:22 ff.

[4] Since most of these Oriental religions are escape mechanisms—techniques of salvation by the suppression of desire and withdrawal from society—they logically involve the suppression of missionary zeal. While, as we are told, *pity* for the plight of his neighbors rises superior to logic in the soul of the Buddha, there is still no basis for the missionary *obligation*.

[5] Cf. *Missiologie*, I, 51-52; *Dossiers*, I, 209-12.

[6] Cf. note 51 page 27.

### *B. Missions Not a Corollary of Matt. 28:19*

Some writers have thought to discover the explanation of this phenomenon in the divine command, recorded in Matt. 28:19, "Go, therefore, and make disciples of all nations." The text is of course a proof that the Church has a missionary mandate, and a mandate which binds under the strictest obligation; but it cannot, any more than any such Scripture text, be called an explanation. Theology seeks rational explanation. And inasmuch as the thing is ontologically prior to the law imposed upon it, we may expect, in so rational an institution as the Church, that there existed an ontologically prior necessity which Christ both articulated and consecrated by His divine command. The Church, in short, was not so constructed by Christ that it must struggle through its career in totally blind obedience to a series of inscrutable commands. It is following a highly logical and clearly envisioned life-plan; and it clearly perceives the relevance of all its activities to that central plan. That central plan is called theology. And it is the foundation upon which we erect our missiology.

### *C. The Basic Dogmas*

At the core of the Christian explanation of life lie the cardinal ideas of Creation, Original Sin and the Soteriological Process. These dogmas give ultimate meaning to all mundane existence and activity, and they will form the subject of our study. Not that we will undertake to prove them—certainly not to prove them "against all comers,"[7] but rather we shall try to assemble these familiar truths in an organic pattern which will issue directly upon the existence and necessity of the missions.

* * *

## *III. Creation*

### *A. The Creative Plan*

Let us begin with the stirring words of the Vatican Council:

> "Out of His goodness and power, not to increase or to acquire happiness for Himself, but in order to manifest His perfection through the goods which He communicates to creatures, the only true God, of His own

[7] This is the task of the controversialist, a task which has exacted a heavy toll of our theology. "It is an unhappy thing," says Père de Lubac, "to have learned one's catechism against someone" (*Catholicisme*, p. 239).

free will, in the beginning of time and out of nothing, founded all creation spiritual and corporeal, that is, angelic, and mundane, and finally the human creature, a quasi-composite of spirit and of matter."[8]

In this majestic pronouncement we are brought behind the scenes of Genesis, and afforded a glimpse into the "motives" which actuated the divine Mind and prompted the great mystery of creation. Needless to say, we must be extraordinarily careful to remember that our comprehension of God's "mental operations" is conditioned by the petty human analogies which are our only standard of knowledge, and that when we speak of divine "motives" we must purge them of the finite elements (such as the implication of moral causality) which are present in their human analogates. But, this reservation being understood in all which follows, we can, with enough clarity for our needs, discern a divine "plan" or purpose in creation. This plan, as the Council tells us, is in essence a process of communication, and a process which involves no additional advantage to God. It is pure giving, a gratuitous projection through time and space of existent Being—the primary manifestation of the familiar adage *"Bonum est diffusivum sui."*[9]

But to examine the divine plan in more detail: the most primitive charactertistic we should expect to discover in it is order; else it is no "plan" at all. Order is unity amid multiplicity. And since all multiplication of existent Being is fundamentally a projection of the divine *image*, it is therefore ontologically necessary that creation mirror the unity amid multiplicity, which is of the essence of the triune God-head. This formidable sentence is the most abstract possible statement of an idea which shall be central to our missiology, as, indeed, it is central to theology. For the unitive aggregation of all creatures to divinity, *"adunari in unius Dei cultum,"*[10] is obviously the most primitive possible aim of the missionary. And theology, as we shall visualize it, is nothing but a progressive account of the realization of this unity, on various historical levels of increasing intimacy and completeness. It is a crescendo of assimilation of the finite many into the infinite One.

[8] Sess. III, Cap. 1 (DB., 1783).
[9] For a definitive treatment of the primacy of "communication" in the divine purpose of creation, see the articles by Phillip J. Donnelly, S.J., in *Theol. Studies*, 2 (1941), 53-83; 4 (1943), 3-33.
[10] Isidore of Seville, *De fide Catholica contra Judaeos*, 1.2, c. 1 (P. L. 83, 499).

Furthermore, the decree of creation, like all divine decrees, admits of no frustration. We might even be tempted to say God has decreed that all creatures receive His "goods," or else. . . . But of course this imputation of unnatural tension misconstrues the operation of divine Providence, which disposes all things *suaviter,*[11] and never resorts to violence in its regulation of the cosmos. We are therefore led to the discovery of a second basic truth, to which we shall constantly appeal in rationalizing the divine plan: namely, that the efficacy of the plan is assured on lines interior to creation. "The Aristotelian idea of potentiality," says Fr. Vann, "applies to the universe as a whole: each entity aspiring toward its proper actualization, the cosmos itself . . . 'yearning' for its fulfilment."[12]

### *B. Man*

But let us have done with these metaphysical considerations and turn to the historical scene, which shall henceforth engage our attention. At the center of the cosmic scene stands man, the microcosm, the nearest mundane equivalent of the divine *image,* catching up in his strangely composite nature all the levels of created existence. But he is obviously a "problem" for Providence. Being composite he is the possible center of a conflict of natural tendencies: yet being autonomous his nature is impatient of mechanical regimentation. It was precisely to insure man's precarious balance in the creative scene that the whole creative plan was, at its outset, dislodged from its purely natural basis. God need not have solved the human problem on the supernatural level, but the historical fact is that He did. For Adam, as the penny catechism tells us, was constituted in a "state" of sanctifying grace.

This is, by far and away, the most important item to appear on the historical record after the fact of creation itself. But we must clarify our terms. Sanctifying grace is more than a "state,"—it is life. And, furthermore, not human life, but divine life. By this totally unwarranted gift the Creator communicates not His "goods" but Himself, His divine nature, to be participated in by mankind. Of course the participation is achieved

[11] *Conc. Vat.,* Sess. III, Cap. 1 (DB., 1784).
[12] *On Being Human,* p. 47.

only partially in this world (*radically*, as the theologians so well say); but if man's nature was strangely composite before, it now appears to be wildly complicated by the inclusion of divinity: it has become "naturally" supernatural. The problems of Providence seem, therefore, to have been increased rather than alleviated by this extraordinary solution. But the complication is only apparent, because sanctifying grace is the unitive principle *par excellence*. By his *filiatio divina*, man is made strictly capable of, and strictly entitled to, the paternal guidance of God on his journey back to his Father's house.

Thus were the unitive ties between creature and Creator unaccountably tightened at the start of the historic process. And even the forces of inanimate nature were marshalled in pursuit of that central purpose. All mundane creation became the vehicle destined to convey man through this temporal life and through the portals of death into an eternal sonship in the divine court. Such is also the purpose toward which missionary effort ultimately conspires; but if we assess the bearing upon our subject of these primitive truths, it is evident that there are still large gaps in the picture. The general purpose of the missions is clear: but from the mere fact of man's supernatural end we cannot surmise whether that end is to be pursued individually or socially. There is obviously no question of a Church: there is not even any indication of a communal responsibility for the salvation of our fellowman—other than the casual obligations which arise from pity or charity.

It was Cain who raised the decisive question. "Am I my brother's keeper?" So indeed he was. And this is proved in the incident of original sin.

* * *

## *IV. Original Sin—Solidarity in Adam*

### *A. Universal Participation in Sin*

Before the occurrence of original sin, we are told nothing about any natural and interior ties between us and Adam and our fellow-men, other than the ties of purely physical descent and relationship. But mankind's universal participation in the

guilt of Adam's fall reveals a fact which is pregnant with social consequences. We were implicated in the sin. There existed a mysterious bond between Adam and all men, a bond so intimate that, in St. Paul's words: "Through one man sin entered into the world . . . because all have sinned."[13] What man represents another so completely that he can sin for him? Yet Adam did. You might almost say he sinned for us by proxy. We sinned his sin.

Of course our sin was not personal. It was, as the theologians tell us, a guilt attaching to our nature. The punishment was also impersonal: it consisted in the degrading of our nature from its supernatural status, the death of such supernatural life as we never deserved, and the consequent loss of the preternatural gifts with which that life was hedged about. We had no inalienable right to the supernatural life. But, sin excepted, we should have "naturally" inherited it. And Adam murdered that life in us.

### *B. Solidarity in Adam*

All of this is a profound mystery; but it drives us inescapably to the conclusion that, besides the vertical union between the individual and the Creator, the whole human race possesses a super-personal horizontal unity between its own members—a unity whose consequences are still distressingly apparent today. Therefore the words of Gen. 1:27 take on a more profound meaning than we should have at first suspected. "The Creator of the universe fashioned the human *race* to His image," says Athanasius.[14] And, more explicitly, St. Gregory of Nyssa: "All human nature, from the first men to the last, is a single image of the one Being."[15]

This truth is perhaps as important for our purpose as the fact of original sin itself. If we did not know the fact of original sin, the whole soteriological process would make no sense. There would be no need of a Redemption and no need of a Church to be spread by missionary endeavor. But the lesion effected by original sin has been repaired, repaired indeed so much to our ad-

[13] *Rom.* 5:12.
[14] *Oratio contra gentes*, c. 2, (P. G. 25, 6).
[15] *De hominis opificio*, c. 16. P. G. 44, 188).

vantage that the Church sings of that primeval tragedy in the startling terms: *"O felix culpa quae talem ac tantum meruit habere Redemptorem."*[16] Yet the mysterious solidarity of all men in Adam endures.

### *C. Rupture of Living Solidarity*

It endures in the inheritance of original sin, so effectively as to preclude all possibility of salvation by purely human means. It endures indeed so persistently, we are forced to conclude that it is rooted in the nature of humanity. Original sin therefore assumes the added characteristic of an individuation, a rupture of the social tissue of the human race. *"Ubi peccatum,"* says Origen, *"ibi multitudo."*[17] We warn the student that we are here running ahead of *defined* dogma. But the idea is common enough among the Fathers: perhaps nowhere more vividly expressed than in the sensitive pages of Augustine. "Adam," writes the great Doctor, ". . . once concentrated in a single place, has fallen, and breaking apart as it were, has filled with his debris the entire world!"[18]

* * *

## *V. Restoration in Christ —The Mystical Body*

### *A. Christ the New Adam—Solidarity Restored*

Thus, by original sin, the higher organic life of humanity was destroyed; organic guilt and death remain. The reconstruction of this life in Christ is the essence of Christianity. But it is imperative to note at the outset that this reconstruction is essentially a unitive process: a reassembling of dispersed individual elements. *"Jesus moriturus erat pro gente,"* said Caiphas; and St. John adds, *"et non tantum pro gente, sed ut filios Dei, qui erant dispersi, congregaret in unum."*[19] Therefore the solidarity of humanity in the life of grace is to be restored. But a new turn is taken by the divine Craftsman in the ties which tighten Creation to Himself: and that solidarity is raised to a pitch of intimacy hitherto undreamed of. Into the place of Adam steps

[16] From the *Exultet* in the Mass of Holy Saturday.
[17] *In Ezech.*, hom. 9, n. 1, (P. G. 13, 732).
[18] *In Psalm.* 95, n. 15 (P. L. 37, 1236).
[19] *Jn.* 11:52.

the new progenitor of humanity, Jesus Christ—by virtue of the primary fact of Christianity, which is the Incarnation. And as Adam, our representative, committed the original crime of which we are all in some sense guilty, so the new Adam,[20] our representative, performed the complete expiation, in which we can all participate.

Note carefully the phrase: *in which we can all participate.* Here is the key to the next level of integration achieved in the divine design. Of course, by the personal intrusion of divinity into the living plan of creation, the scene becomes complicated with infinite overtones which are beyond our power to recall: and therefore our attempts to analyze the soteriological process are destined to bring us squarely up against a colossal mystery which stands at the very center of Christianity. Yet it is the theologian's task to pick his steps falteringly and devoutly toward that central mystery. And out of that mystery we shall immediately draw our missiology.

### *B. Concorporation of Christ and Humanity*

As a first step, we may note that the Redemption is curiously apt for participation by all men. For, being a divine act, it defies the laws of time, and is therefore mysteriously *present* to every man in every age: as Adam's sin never was. Secondly, our participation in Adam's sin was, as we have noted, an "act" of our *nature*: but in the present divine economy the participation of each individual in the eternally present Redemptive Act becomes literally *personal.* To achieve this personal participation therefore, each individual, who is to be reborn into supernatural life, must be mysteriously assimilated into the living Christ, the prime Redeemer. Finally, and bearing more immediately on our subject, this assimilation of reborn individuals is not individual but corporate. Isolated individual salvation becomes a contradiction in terms: because humanity, as such, is incorporated, in organic form, into a corporate Being—the *Corpus Christi Mysticum.* As Hilary of Poitiers points out, Christ's assumption of a human *corpus* was not a *corporatio* merely, but a *concorporatio.*[21]

[20] This reference can be verified, as the student knows, in any one of the Fathers.
[21] *In Matthaeum,* 1. 6, c. 1 (P. L. 9, 951).

We have not been trying to strike a pious rhetorical pose and ring the changes on the Latin word *corpus*. It is a word which, before all words, is alone humanly adequate to describe the new and integrated status of humanity restored in Christ. Of the formerly dispersed mass of individuals (who still, we must be careful to remember, possess their individual personality and autonomy), it is possible to make the almost contradictory assertion that they are now "members" ("cells" if you will) in a single super-natural, living Body, with a divine Head. The nearest mundane counterpart to this intimate correlation of all men in Christ is the utter dependence of cell upon cell within the interior unity of a biological organism. This biological analogy, furthermore, is the one consecrated by St. Paul, who tells of the "Head" and the "members,"[22] and by Christ Himself in St. John's Gospel: "I am the vine, you are the branches."[23] It is the figure which all the great Fathers never weary of elaborating. And it is, humanly speaking, a tragedy that the individualist and legalistic assaults upon the Church, during the last four or five centuries, have forced modern theology to shift its center from this organic basis.

### *C. The Mystical Body of Christ—Its Organic Life*

We linger a moment on this point, because, as will shortly appear, we do not believe the student will find the problems of missiology to be completely soluble on the juridical level of his text-books, wherein Christianity is envisioned as a collection of individuals united by legal rather than organic ties.[24] It is therefore to organismic concepts that we shall appeal in the following pages: and if the student feels he is being offered pious rhetoric rather than dogma, we can only reply that scientific terminology

[22] Especially *I Cor.*
[23] *Jn.* 15, 5.
[24] It is being said with increasing frequency today that theology itself is not understandable upon this level. Thus says a distinguished modern theologian: "We must disengage the teaching of our schools from the individualism in which, from the 16th century, we have apparently let it be entangled in the name of clarity and for purposes of controversy. Instead of constructing our treatises on Grace and the Sacraments, the Eucharist and even the Church, as if there had always been before the face of God the Redeemer nothing but a cloud of individuals, each regulating by his own private count the balance-sheet of his personal relations with God, as if there passed successively through the turnstiles of this world tax-payers, voyagers and administrators, without any organic bond between them—we must put in first place the dogma of the Mystical Body in which the Church consists, in which there are articulated members, one sole nervous system, one sole sanguinary system, and one sole head, for the mystery of the Word Incarnate is first of all the mystery of the new Adam and the Leader of Humanity." (E. Masure, *Semaine sociale de Nice*, 1934, pp. 230-1). Cf. de Lubac, S.J., *Catholicisme*, pp. 247-8. Cf. also J. Courtney Murray, S.J., in *Thought*, Dec., 1939, pp. 690-2.

has not yet been evolved by the theologians to express all the implications of the mystery of the Mystical Body.[25] But it is only in the Mystical Body that the creative plan passes fully out of the realm of a "benevolent design"[26] and into the historical world of organic life.*

To be sure, the lines of force which operate within this mysterious organism are almost completely beyond our ken: yet we do know that there is an extraordinary dependence of member upon member, to the extent that each experiences the influence and feels the need of all. As St. Paul says:

> "For as the body is one and has many members, and all the members of the body, many as they are, form one body, so also is it with Christ. . . .
>
> "And the eye cannot say to the hand, 'I do not need thy help'; nor again the head to the feet, 'I have no need of you.' . . .
>
> "And if one member suffers anything, all the members suffer with it, or if one member glories, all the members rejoice with it."[27]

This interdependence of members leads us to the discovery of a final characteristic of the Mystical Body, which is absolutely vital to missiology: namely, that Body's imperative need of growth. It is possible (and indeed common) to deduce the necessity of Christianity's universal growth from the universality of the divine salvific Will. Such is obviously the ultimate source of the dogma. And, more than the famous text in Matt. 28:19, it provides an explanation. But it is a merely legalistic explanation; and, as such, superficial. We need not conceive of the universal salvific Will as a foreign decree, imposed from without upon humanity: but, according to the principle enunciated at the start of our enquiry, by which the Creator insures the efficacy of His decrees on lines internal to creation, we must seek our explanation in the profound fact that a restless urge to assimilate all men to all men in Christ is, in the deepest sense, interior and "natural" to the supernature of the Mystical Body. *"Unus Homo diffusus toto orbe terrarum et succrescens per*

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[25] But the theologians are, as de Lubac says *au travail*. If the student wishes to see them struggling with theology *in fieri* let him look up such terms as "Moral" and "Physical" in the index of Mersch's *The Whole Christ* and read some of the passages indicated.

* The encyclical, "Mystici Corporis," should be consulted when it becomes available.

[26] *Eph.* 1:9. May we not so translate the expression *eúdokian?* This verse is a marvellous summary of the point we are trying to enforce. The writer makes no pretence to biblical scholarship, but it does seem that the dogmatic force of *avakedamawsaobu* is almost lost in the Vulgate *instaurare* or either of the English translations.

[27] I *Cor.* 12:12, 21, 26.

*volumina saeculorum"* is Augustine's profound definition of the spread of Christianity.[28] And again in the pages of the same Doctor, perhaps the greatest of all Christian men of letters, we find our doctrine expressed in the following moving terms:

> "Who is this that cries from the ends of the earth? Who is this one Man who reaches to the extremities of the universe?[29]
>
> "He is one, but that one is unity. He is one, not in a single place, but the cry of this one Man comes from the remotest ends of the earth. But how can this one Man cry out from the ends of the earth, unless he be one in all?[30]
>
> "The body of Christ ceases not to cry out all the day, one member replacing another whose voice is hushed. Thus there is but one Man who reaches unto the end of time, and those that cry are always His members."[31]

It is this interior "groaning" for universality of "Christ's whole Body"[32] that explains Christianity's growth. The legalistic explanation is tantamount to "explaining" that a body assimilates food because God has so legislated.

We can therefore truly say that while the universal assimilation of all men into the Mystical Body remains incomplete the mystical Christ remains incomplete: and a sense of this incompleteness must communicate itself to all members of the body in terms of a restless longing for the salvation of their fellowman. Christ is growing up in all men, in a different sense, but as surely, as He grew in age and grace before men in Nazareth. And all Christians should be attentive to this expanding life.

### *D. Some Theological Reservations*

These are staggering truths. Indeed we seem to be here trembling on the edge of pantheism. But the supreme "good news" involved in this great mystery lies precisely in the fact that, by it, the lines which divide creature from Creator in the creative plan, are so nearly obliterated that we are brought exactly to the edge of pantheism. Satan's tempting promise to our proto parents, *"Eritis sicut dii,"* has been realized with a ven-

[28] *In Psalm.* 118, Sermo 17 (P. L. 37, 1547).
[29] *In Psalm.* 122 (P. L. 37, 1630).
[30] *In Psalm.* 54 (P. L. 36, 640).
[31] *In Psalm.* 85 (P. L. 37, 1085).
[32] Ibid.

geance. *"Ego dixi, dii estis,*[33] is Christianity's reply. Of course we must be careful to remember the technical reservations made by scientific theology to the effect that participation in divinity is only inchoative in this life, to be succeeded by a complete but still finite actuation in the next. And in the specific case of the supreme mystery of the Mystical Body, the danger of error would obviously lie in extending, without traditional sanction, the biological terms we derive from our created analogate. But of the fact itself there is no doubt. It is too firmly rooted in Scripture and Tradition to admit of any possible equivocation. And if, as we said at the outset: Christian theology is fundamentally a plan of life, here is the life itself: the living, moving Thing upon which our theological concepts center. For it is the projection of the Incarnation and Redemption through time—the lifetime of all humanity—and after-time through eternity.

* * *

## *VI. The Church—The Visible Christ*

### *A. Extension of Redemption Through Space*

It is to the growth of this Mystical Body that missionary enterprise is obviously dedicated. But so are all the agencies of Christianity. Missiology has a special *formal object,* to discover which we must therefore narrow our subject to a special aspect of the Mystical Body, namely, its externalization in tangible form. And so we find our way into ecclesiology, which is the prolongation of soteriology through three-dimensional space.

The Church is, in essence, an adaptation of the soteriological process to the needs of a humanity which exists and operates in space. Calling again on the axiom that the creative plan operates, even on its highest levels, by principles interior and natural to creation *(gratia non destruit sed perficit naturam),* we must expect to find the Church conditioned by two peculiar characteristics of humanity. First of all, man is naturally gregarious —he cannot, in the popular phrase, live alone and like it; and secondly man is naturally composite—half angel and half atom.

[33] These words, although applied by the Psalmist, in a purely metaphorical sense, to the judges (*Ps.* 81:6), and used by Christ (*Jn.* 10:34 ff.) to assert merely His own divinity, have been extended by the Fathers to all the faithful; e.g., Cyril of Alexandria, *In Johannem,* l.. 1, c. 9 (P. G. 73, 153).

Corresponding to these human characteristics are two essential characteristics of the Church: first, it is institutional; second, it is visible. And in so far as these traits are not realized in the Church the divine plan is defeated. For, by virtue of the Incarnation, that plan now calls for the integration of all social and even corporeal reality into the single redemptive organism.

### *B. The Church Is Social*

Let us pursue this chain of thought in more detail. The Church must be institutional, or, if you wish, social. This property is, of course, achieved primarily, and on the most sacred possible level, by the projection through humanity of the Mystical Body. For the final explanation of her existence lies in the fact that the Church *is* the Mystical Body. "The Church . . . indeed is his body," says St. Paul, "the fulness of Him who is wholly fulfilled in all."[34] The primarily social character of this Body we have already established. But it is important to note that the social integration of its members is realized through the operation of energies which are, humanly speaking, utterly intangible, i. e., by the pulsation through the Mystical Body of divine grace. Grace is the life-blood of the organism, but its flow is so completely unpredictable that it cannot be used as the basis for ecclesiastical organization.

To be humanly maneuverable therefore, the Church must, of necessity, parallel the organic lines of the Mystical Body by the juridical lines of a legal hierarchy. And it is through his union with this divinely established ecclesiastical hierarchy that the individual is henceforth to make his normal contacts with divinity. It is also necessary that the Church possess a system of laws and sanctions, and indeed all the apparatus essential to corporate institutional existence. Consequently the mere presence of a number of Christians within a given geographical area does not mean the establishment of the Church. The Church is not, in the technical sense, "established" in any land until it has assumed the juridical characteristics of a "corporation." This item, as we shall see, is the scientific *point of departure* of our missiology.

[34] *Eph.* 1:23.

### *C. The Church Is Visible*

Implicit in the Church's institutional nature is the second property noted above,—visibility. It would of course be untrue to say that the Church is not an invisible society. It is primarily so, and its most sacred energies operate on that plane—the plane of grace. To restrict our ecclesiology to her juridical façade would therefore be superficial in the extreme. But, being composed of men who are in turn composed of matter, it is overwhelmingly obvious (from the fortunes of "liberal" Christianity as well as from reason) that purely spiritual bonds would never suffice to give the Church the cohesion, and consequently the unvarying duration, which her mission requires.

Accordingly it is essential that the juridical structure of the Church be visibilized: that her legal hierarchy should stand in the sight of all men as the authoritarian leaders and administrators of this very human organization, with a visibly provable legal mandate from her divine Founder. It is even necessary that the Church's most intimate activity, the distribution of grace, be attached to a visible and, if possible, a beautiful ritual. So we are given the magnificent liturgical cycle of Christianity, centering upon the seven visible sacraments, which, in turn, culminate in the supreme sacrament of the Eucharist, the most primitive possible externalization of God—in the form of material nutriment for men. Finally the Church must even be housed in visible buildings, in which men can everywhere assemble to perform the Christian rites and participate in the redemptive process. Therefore the solitary missionary in the snowy wastes of Alaska, as he drives the nails into the boards of his shabby chapel-hut, is consciously continuing the building of the visible Body of Christ; because even corporeal matter has been admitted into the heart of the divine design, and is fused with divinity through its organic integration with the Word made flesh. "The Son of God," says Irenaeus, ". . . has traced the sign of the Cross on every thing!"[35]

[35] *Adv. Haereses.*, c. 34 (P. G. 7, 775).

### *A. The Dynamic Plan*

Such then are the essential contours of the creative plan. It is a living plan which integrates the finite into the society of the Infinite with such organic completeness that it does not seem possible for the human intelligence to conceive of a closer unit without identifying the One and the many. And the lines of that basic social plan lead, with metaphysical necessity, from the existence of creation to the existence of the missions.

Does there remain anything further to be said? Yes, there is a peculiar characteristic attaching to Catholic missionary activity which lifts it out of the leisurely realm of the social "plan" and imparts to it a driving and hurried and relentless energy. The ultimate source of this dynamic element lies, as we have already seen, in the Mystical Body's instinctive impulse for universality.

### *B. Dynamic Properties of the Church*

Issuing into the visible life of the juridical Church, this organic urgency gives rise to two dynamic properties of that Church: its necessity and its catholicity.

These two properties are obverse facets of the same truth: "necessity" implying an obligation on the part of all men to join the Church, and "catholicity" an obligation on the part of the Church to join to herself all men. And of all the characteristic "notes" of the Church it is her imperious catholicity which most immediately activates the missions and enables us to define, with complete precision, the exact scientific limits of our missiology. The question of the Church's necessity is, on the other hand, an interruption in the orderly progress of our argument, because it does not pertain interiorly to missiology.[36] But we must consider it here because it gives rise to some popular difficulties which seem to threaten the whole idea of the Church's missionary growth.

[36] Because, as we have chosen to restrict the terms, the idea of necessity envisions mankind standing *outside* the Church, and speculating on its obligation to enter, whereas the idea of catholicity is *interior* to the Mystical Body, implying its dynamic urgency to embrace mankind. Cf. pp. 15, 16 below.

### *A. Traditional Necessity*

The dogma of the Church's necessity has figured prominently in official ecclesiastical declarations from its first mention in the local Council of Cirta[37] (in Africa) in the year 412 and its insertion in the Athanasian Creed,[38] down to the agenda of the unfinished Council of the Vatican in the year 1870.[39] It has also been stated in such varying terms by the Fathers as to admit of no possible loophole. Thus Augustine: "No one attains to salvation itself and to life eternal unless he has Christ as his head, and no one can have Christ as his head unless he be in His body, which is the Church."[40] And we know furthermore that entrance into the Church is only possible through baptism, which the Council of Trent calls "the door" of the Church.[41] The Church is necessary therefore to the extreme that salvation is infallibly denied non-members.

### *B. First Problem*

Now, if we pose this question on a juridical level, we find our infallible dogma in apparent conflict with another infallible dogma, the universality of the divine salvific Will. In other words: what of the "good pagan"? Is he not damned for not entering a church he cannot find? Yet how can this be, in view of God's decree to provide all men with the means of salvation? Escape from this dilemma does not lie in exempting the good pagan on the score of ignorance. For we run squarely up against Christianity's unanimous and uncompromising assertion that the necessity of the Church is an *ontological* necessity, embedded by the divine Craftsman in the essence of the soteriological plan. *"Extra Ecclesiasm,"* runs Irenaeus' magnificently arrogant phrase, *"NULLA salus!"*[42] In fact, to preclude any possible misunderstanding on this score, the Vatican Council was prepared to define in its strict scientific meaning (though the defini-

[37] *"Quisquis ab hac catholica Ecclesia fuerit separatus, quantumlibet laudabiliter se vivere existimat, hoc solo scelere quod a Christi unitate disjunctus est, non habebit vitam, sed ira Dei manet super eum."* This quotation, from the letter of the bishops at Cirta, *ad populum fractionis donatianae*, is found in Augustine, Epist. 141, c. 5 (P. L. 33, 579).
[38] DB. 39, 40.
[39] Cf. note 43.
[40] *De Unit. Eccl.*, c. 19( n. 49 (P. L. 43, 429).
[41] Sess. XIV, Cap. 2 (DB. 895).
[42] *Adv. Haereses.*, 4, 13, 3 (P. G. 7, 1009).

tion was not made) the following proposition: "We must maintain the Church to be necessary, not merely with the necessity of precept, but even the necessity of means."[43] As we have said, there is no loophole. A man enters the Church or he is damned.

We are therefore driven to the arresting conclusion that the "good pagan," who seems to be outside the Church, is nevertheless somehow in it. But at this point we leave the strict road of dogma and are out in the open fields of theological speculation, where (and we need not be abashed to admit it) we are not going to uncover any complete explanations: and this simply because all the invisible workings of divine Providence have never been revealed to us. By far the most common explanation is the familiar Suarezian one, which maintains, in short, that there are two ways of entering the Church. Not that there are two "doors" to the Church: there is still the single door of baptism. But baptism, according to Suarez, is variously receivable: *in re*, by reception of the visible rite; or *in voto*, by an implicit "desire" to enter the Church, i.e., a desire implicit in another act (such as an act of perfect love of God).[44]

Adherence to the Church *in voto* is very mysterious and can be called "membership" only by analogy to membership *in re*. Furthermore, it is completely invisible, and such members are therefore not legally subordinate to the purely human jurisdiction of the visible Church: ecclesiastical law does not bind those to whom it is not visibly promulgated. Nevertheless we cannot be too careful of our terminology on this point. It would be completely false to say that these members pertain merely to the invisible Church. There are not two Churches: an invisible and a visible one. There is a single Church, which is partly invisible, partly visible. Such members therefore are attached—by invisible and analogous bonds perhaps—to the visible Church. So

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[43] *Collectio Lacensis*, vii, col. 569.

[44] Suarez, *De Fide*, disp. 12, sect. 4, n. 22. For a recent study of this whole question cf. the article "Who Are Members of the Church?" by Victor White, O. P., in *Orate Fratres*, Nov. 2, 1941. Père de Lubac (on whom we have leaned heavily, as his readers will see) evolves a splendid explanation, enforced by quotations from the Fathers, to the effect that our "invisible members" are members of the Church by anticipation. Unfortunately, as de Lubac knows, the Fathers were referring to pre-Christian members. At any rate the writer does not see why this position should (as de Lubac thinks) involve a rejection of Suarez. There must still be a psychological explanation given for the process by which the "member" begins his anticipatory attachment to the Church. See *Op. cit.*, pp. 174-9.

also, such phrases as "belonging to the soul of the Church but not its body" are completely unacceptable. Adherence to the Church's "soul" (whatever that means!),[45] apart from her body, is a flat impossibility.

### *C. Second Problem*

Having, however, driven this distinction between visible aggregation to the Church and the invisible workings of divine grace beyond the lines of her visible jurisdiction, we have given rise to a problem which seems to call in question the basic necessity of missionary enterprise. If the divine plan can be achieved among men who are not explicitly aware of the visible Church, why missions? We warn the reader that our treatment of the problem really bypasses the difficulty altogether and passes on to the catholicity of the Mystical Body, wherein the solution ultimately lies.

The problem is soluble on different levels of varying depth and completeness. For practical purposes the divine mandate in Matt. 28:19 is sufficient reply. But, as we have noted above, this is a proof, not an explanation—two terms often unhappily confused. If, secondly, we consider the individual needs of the invisible "member," we can achieve an explanation by arguing as follows: the individual naturally requires some tangible contact with God and with the invisible soteriological process. The individual needs furthermore some moderate assurance of being on the road to salvation: but invisible members of the Church can never know whether they are in the (presumably unknown) Church, much less the likelihood of their being in the state of grace. It does not do to reply that God will, in any event, take care of them by supernatural assistance: because we know that God has decreed to work with nature, not in its despite. Finally, the invisible member is under some sort of a divinely imposed obligation to discover the visible Church.

But the final solution lies outside the purely individualist needs of potential Christians; it lies in the Mystical Body's dyna-

[45] Of course, if a scientific and officially accepted meaning were attached to the term, it could be used. But the opposite has been the case. After a period of popularity, the phrase *anima ecclesiae* was rejected by the dogmatic commission preparatory to the Vatican Council *utpote scolasticam et novam omnino in modo loquendi conciliorum* (Mansi, vol. 49, pp. 624-5).

mic urgency and endless "groaning" to embrace all reality. Salvation, as we have seen, is a *social* process, not a series of individual "problems" to be solved by discrete miraculous communications between Creator and the isolated creature. *"Abjecta esset humana conditio, si per homines hominibus Deus verbum suum ministrare nolle videretur!,"* says Augustine.[46] And, secondly, the divine plan is not "legal," it is *organic*: it calls for a unified movement of all humanity toward its divinely ordained goal, catching up and consecrating into its organic contours, as it marches, all visible creation. Accordingly while there remain invisible members, the visible Church is incompletely developed. The external building of Christ's body is incomplete; and the mystical Christ has not attained His adult stature, which consists in becoming visibly co-terminous with humanity. To quote once more from Augustine, *"Si adhuc commoretur particula terrae quae remansit, nos permaneamus in gemitu pro ipsis."*[47]

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## IX. *Catholicity—The Missions*

### *A. Traditional Catholicity of the Church*

It would therefore be a horribly grotesque parody upon the Church, at any point of its historical existence, to conceive of it in Renan's terms as "a religion made for the interior consolation of a few chosen souls."[48] From the Gospel of St. Matthew, written before the year 70, to the encyclical, *"Rerum Ecclesiae"* of Pius XI in 1926,[49] the Church has, in official documents, proclaimed her divinely appointed catholicity. This essential characteristic, one of the hallmarks of the true Church,[50] was present, although only germinally, in the infant Church from the moment

[46] *De doctrina christiana*, prol., n. 6. (P. L. 34, 18).
[47] *In Psalm.* 98, n. 5. (P. L. 37, 1262).
[48] *Marco-Aurèle*, 3e édit., 6. 626. Cf. de Lubac, op. cit., p. 235.
[49] *Acta Apost. Sed.*, vol. xviii, n. 3, pp. 65-83.
[50] It is precisely the lack of this "note" which involves Protestant missiology in some strange logical contradictions. We have no desire to sneer at the Protestant missioner, but to talk of "The North American Baptist Church of China," for instance, does not seem to make sense. Furthermore, the disintegration of dogmatic Protestantism has destroyed the ideological basis of their missions. "Let us face the fact," says Pearl Buck, "that the old reasons for foreign missions are gone from the hearts and minds of many of us, certainly from those of us who are young" ("Is There a Case for Foreign Missions?," *Harper's Monthly*, Jan., 1933, p. 150). The result is the magnificently appointed Kennedy School of Missions, in Hartford, Conn., which teaches everything, absolutely everything, the well-trained missioner should know—except dogma. Cf. *Missiologie*, I. 94, *Dossiers*, p. 212, etc. Also cf. the article "Church Unity and Protestant Missions," by Edward L. Murphy, S.J., in *Th. Col. Studies*, Sept., 1940.

of its birth on the first Pentecost Sunday; and the history of Christianity is the story of a 2,000 year labor to reduce that germinal potency to act. During these twenty centuries Christians have not always felt a pressing need for missions. Thus, in the age of the greatest Fathers, their naive geography led them to believe that the Church had already covered the *orbis terrarum*.[51] But even though their concept of the globe's shape and dimensions was comically straitened, they were, if we may so say, intensely global-minded. This is evidenced in the high scorn the Fathers poured upon the provincial-minded Donatist schismatics, who were content to restrict their ecclesiastical vision with yokel complacency *inter Afros*,[52] *quasi perditis ceteris gentibus*.[53] Against schismatics of any sort, against any attempt to tear the seamless robe of Christ, the Catholic Church has through the centuries presented the imposing argument that she is, alone of all religions, catholic.

### *B. Visible Catholicity*

The Church's tireless urgency to reduce her potential catholicity to act is, as we have said, the dynamic which immediately activates the missions. It is the source of that mysterious centrifugal energy which is continually throwing off lines of force beyond her visible exterior, tearing generation after generation of youths out of the orbit of normal life to bury them in inaccessible deserts and jungles and to pay with their lives, if need be, for her visible catholicity.

And when we say that the Church must be visibly catholic let us make no mistake about it. The human eye can only see so far, and the human feet can carry it a little bit farther. But the Church is not visibly catholic until every man can walk, with normal effort, to a spot where he can cast his corporeal eye on a Catholic church and a Catholic priest. Until this is achieved all men have not normal access to the means of salvation, and, again, the Body of Christ is incomplete.

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[51] Thus Augustine, *"Chorus Christi jam totus mundus est"* (*In Psalm.* 149, n. 7 in P. L. "Oceania" (*Epist.* 199, n. 47, in P. L. 33, 922-3), but he was a bit dubious whether it had travelled "right to the Ethiopians themselves"—as we would say "right to Mars." (*In Psalm.* 71, n. 11, 12, in P. L. 36, 908-9).

[52] *Coll. cum Donat.*, 3a dies, c. 3 (P. L. 43, 624).

[53] *Serm.* 128, n. 1, 10 (P. L. 38, 768). Cf. also Optatus, *De Schism. Donat.*, L. 2, c. 1 (P L 11, 941-6), and Gregory Nazienzen (P G. 46, 577).

### C. *"Establishment" of the Church Through Missions*

But there is still another truth implicit in our assertion that the Catholic Church must be catholic. It must be catholic in the sense of embracing and informing all the secular activities of individual and social life. To bring this enormous labor to completion is a problem which confronts all the departments of Christianity; but one special aspect of the tasks directly concerns the missionary. The Church must be made a normal and recognized element in the institutional life of every race and even of every nation. Since, historically, nations are subsidiary organisms in the super-organism of humanity, and since they are the social units which immediately shape the individual's life and command his loyalties, it follows that a mechanical dotting of the earth with Church buildings falls short of the missioner's aim. Each nation must possess its native "branch" of the universal Church, manned by its own native clergy. Until this comes to pass, we repeat, all men have not normal access to the means of salvation.

According to a *restricted interpretation** of missions, to encompass the establishment of the Church is in the strict philosophical sense the *formal object* of missiology. It is the *why* of the missions in this opinion. For the missionary does not "go forth" to save individual souls. His aim is the universal establishment of the Church. When this is accomplished, and we should not regard it as an infinitely distant possibility,[54] the reasons for missions is at an end,—our missionary organizations will go out of business, and the mission "idea" will cease to be a property of the Church. Therefore, in a sense, the missioner works to defeat himself and to destroy the reasons for his existence. But such is the fate of any builder who loses himself in his achievement. It is the missionary's glorious aim to build the global framework of the Church. Within that framework the Church will continue to grow as long as the globe endures. And while the missionary's task is unfinished Christ's body is, after

[54] "Hudson Taylor, the founder of the China Inland Mission, had even calculated," says Charles, "with disconcerting precision, that with the aid of 10,000 evangelists and distributors of Bibles, he could finish the Chinese mission in less than thirty years" (*Missiologie*, I, 58). Very likely he could; but that, needless to say, is not the Catholic idea of "finishing" a mission. As regards the immediate prospect before the Catholic missions, see Charles' brilliant summary (Ibid., I, 69-74).

* Cf. Rev. Edward Murphy's "Purpose of Missions," Missionary Academia Study #2.

twenty long and bloody centuries, still "in the dolors of child birth."[55]

According to the *wide or broad interpretation* of missions every attempt to draw souls into the unity of the Church is to be considered missionary. In this view there are only two great activities of the Church: the ministry to those within; the calling of those outside. The calling of those outside is missionary independently of geography or any other circumstances related to the calling. Hence the missionary task will last in the Church as long as there are souls to be gathered into the Church.

### *D. A Catholic Obligation*

Finally, the obligation of achieving the Church's catholicity is an obligation catholic to all members of the Church. Legally speaking, this obligation binds with varying intensity on the different hierarchical levels of Christianity. But if we can make any assertion of the supreme mystery of the Mystical Body, it is surely that the Body's functioning is not dependent upon legal coercions. The compulsion upon all its members comes from within. The law of growth is a primary and interior law of life, that will not be frustrated. In the words of one of the foremost living missiologists:

> "This law of growth, written in the body of the child, secret and urgent in the grain of mustard seed, is even as imperative in the body of the Church, and the sovereign Pontiffs who have insistently recalled it to us do no more than give voice to the silent clamor of a Church which must grow. And when an organism begins to grow, it is at all points that it grows. That function is not specialized in any organ, it is not monopolized by any member. . . . All must join harmoniously following the same rhythm and the same cadence."[56]

To return, therefore, to the words with which we began this study: Christian theology is not a closet theology. Nor is Christian missiology a slick piece of mental gymnastics which can be surveyed with intellectual satisfaction. It is an imperious organic hunger that cries for fulfillment in flesh and blood.

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*For reference see*

Spirit of Catholicism—Karl Adam
Paul and the Crucified—William M'Garry
Morality and the Mystical Body—Mersch

[55] Methodius of Olympus, *Convivium decem virginum*, Orat. 8, c. 6 (P. G. 18, 147).
[56] Pierre Charles, S. J., "La Prière apostolique," in *Xaveriana*, Dec., 1928. Cf. de Lubac, op. cit., p. 180.

# *Study Outline*

## DOGMATIC MISSIOLOGY

*Introduction: (Theology and Missiology)*

Show that Christian theology is a dynamic plan of the organic life of man.

Why is there a present urgent need for the study of Missiology in our American seminaries? Are there any Chairs of Missiology in European seminaries?

*Dogmatic Basis of Missiology*

Why has no other religion, other than Christianity, the obligation of world extension. Can you mention the words of St. Matthew to prove this?

*Creation*

In your own words, explain the teaching of the Vatican Council with regard to the Divine plan of Creation.

*Original Sin*

Show that mankind's universal participation in the guilt of Adam's fall reveals a fact which is pregnant with social consequences, showing the necessity of the Missions.

*Restoration in Christ—The Mystical Body*

Show that Christ, as the new Adam restored the solidarity of the human race.

Explain how this solidarity is personal and organic—the Mystical Body.

Show why the organic growth of the Mystical Body must be felt by all members.

*The Church—The Mystical Christ*

It is to the growth of this Mystical Body that missionary enterprise is dedicated.

Explain the meaning of Ecclesiology, which is the prolongation of Soteriology through three dimensional space.

*The Necessity of the Church*

Explain what we mean by the term "Outside the Church, there is no salvation."

Show from the Marks of the Catholic Church that it has carried out dogmatic missiology.

## MISSIONARY ACADEMIA STUDIES WHICH WILL BE PRESENTED TO OUR MAJOR SEMINARIES FOR THE 1943-1944 SEMESTERS

| | |
|---|---|
| OCTOBER: | Dogmatic Missiology<br>Reverend Joseph J. Connor, S.J., M.A. |
| NOVEMBER: | The Purpose of the Missions<br>Reverend Edward L. Murphy, S.J., Ph.D. |
| DECEMBER: | America's Hour in the Missions<br>Very Rev. Monsignor Edward A. Freking, S.T.D. |
| JANUARY: | The Church in China—The Past<br>Reverend Bernard Willeke, O.F.M., Ph.D. |
| FEBRUARY: | The Church in China—Modern Times<br>Reverend Joseph Ryan, M.M., M.A., S.T.B. |
| MARCH: | The Mission Church and Works of Charity<br>Rev. Joseph Donovan, C.M., J.C.D. |
| APRIL: | The Outstanding Obstacles to the Missionary Apostolate<br>Rev. Cuthbert Gumbinger, O.F.M. Cap., S.T.D. |
| MAY: | Survey of Present World Missions<br>Reverend John J. Considine, M.M. |

**Suggested Topics for Missionary Academia Studies Which Will be Presented During a Course of Six Years by the National Office of the Society for the Propagation of the Faith**

*I. General and Doctrinal Subjects*

1. Some Dogmatic Bases of Missionary Endeavor
2. Purpose of Missions
3. Holy Scripture and Missionary Endeavor
4. The Fathers, Liturgy and Missionary Endeavor
5. The Holy See and Foreign Missions
6. The Congregation De Propaganda Fide
7. Bishops, Priests and Foreign Missions
8. The Laity and Foreign Missions
9. Changes in Manner of Support through Centuries
10. The Laity and Support of Foreign Missions
11. Missionary Method through Centuries
12. The Reduction Method of Missions

*II. History of Missions*

13. The Early Church
14. The Conversion of Europe
15. Missionary Bishops and Monasticism
16. Mendicant and Military Orders
17. The Era of Discovery
18. Spanish Missions
19. Japan—16th and 17th Centuries
20. China—16th to 18th Centuries
21. French Missions

*III. Golden Era of Missions—19th, 20th Centuries*

22. Modern China, Indo-China
23. Modern Japan and Korea
24. Modern India, Burma, Ceylon
25. Modern Africa, Madagascar
26. Modern Missions in Pacific

27. Modern Missions in Central and South America
28. Modern Missions in North America
29. Protestant Missions
30. Schismatical Oriental Churches

*IV. The Missionary Church and Civilization*

31. The Church and Physical Well-Being
32. The Church and Cultural Life
33. The Church and the Social Order
34. The Church and Religious Life—Native Vocations
35. The Church and Accomodation to Peoples
36. Interracial Justice

*V. Religions of the World*

37. Primitive Religions
38. Buddhism
39. Hinduism
40. Confucianism, Taoism—China
41. Mohammedanism
42. Shintoism—Japan

*VI. Miscellaneous Subjects*

43. Some Obstacles to the Mission Apostolate
44. American's Hour in the Missions—
    The American Century of Missions
45. American Missionaries
46. The Church and the Jews
47. The Church's effort in exclusively Protestant Countries
48. Movements toward Unity of Protestant Missions

*VII. Great Missionaries*

*VIII. Religious Orders and Missions*

(This outline presents a divisional arrangement of studies which will not necessarily be presented in sequence).

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(Signed) L. Cardinal Maglione

Cardinal Secretary of State of His Holiness
(from the Vatican, 23 Nov. 1939)

Translated from "Annuario Missionario Italiano" 1940.

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